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Benedictine Convent of Perpetual Adoration
Clyde, Missouri

Devotion to the Holy Spirit

"That in all things God may be glorified."

Holy Rule of St. Benedict

Nihil Obstat: Gulielmus J. Blacet, J.C.L.
Censor Librorum

Imprimatur ✠ Joannes P. Cody, S.T.D.
Administrator Apostolicus et Ordinarius
Sancti Josephi

July 7, 1956

6th Edition, August, 1956
179,500

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Benedictine Convent of Perpetual Adoration
Clyde, Missouri

But the Paraclete, the Holy Ghost, whom the Father will send in my name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you
Holy Ghost, Spirit of Truth, come
The charity of God is poured forth in our hearts by the Holy Ghost, who is given to us

Devotion to the Holy Spirit

THE Holy Spirit is the Third Person of the Blessed Trinity, the Person of Divine Love. He is called a **spirit** because He proceeds from the Father and the Son. The Father and the Son love one another with an infinite love and this love is a Person, the Person of the Holy Spirit, who is the bond of union, the source of happiness of the Father and the Son. From eternity to eternity, the Father loves the Son, and the Son loves the Father. They rejoice in this Divine Love, in the Person of the Holy Spirit.

As the sun gives light and warmth to all the inhabitants of the earth, so the Holy Spirit gives grace and light to all men, but especially to the Holy Catholic Church and to the hearts of the just. To the Holy Spirit are especially attributed the works of the Blessed Trinity in which love excels, that is to say, the operation of grace and the infusion of spiritual gifts which lead to the sanctification of souls. For this reason He is called the Divine Sanctifier, the Giver of Life, the Spirit of Charity.

Magnificent Works of the Holy Spirit

THE wonderful sway of the Holy Spirit, both in the visible and in the invisible world, has ever filled the children of God with profoundest devotion and tenderest love toward the Third Person of the Most Blessed Trinity. The magnificent works of the Holy Spirit in the kingdom of nature and of grace are so sublime and marvelous that the devout heart is penetrated with love and gratitude in contemplating them, and the understanding, illuminated by heavenly light, praises and adores God in His great works. The principal of these magnificent works are six, as explained in the following paragraphs.

1. The Beauty, Order and Harmony of Nature

In the history of creation, we are told that the Spirit of God hovered above the waters, and that God looked with pleasure upon His work of creation. This work was good because it was accomplished in the love and in the power of the Holy Spirit, and because the Holy Spirit poured

Himself forth upon the whole creation. There is nothing which more eloquently proclaims the existence of an all-wise and all-powerful Creator than the marvelous beauty and harmony which is shown forth in the whole realm of nature, from the tiniest insect to the gigantic system of stars and planets which form the universe. And all this marvelous beauty and order is the work of the Triune God, through the special operation of the Holy Spirit.

2. The Blessed Virgin Mary

The Holy Spirit prepared and adorned Mary as the temple of the Deity, the Immaculate Mother of the Eternal Word, the most beautiful miracle of grace and sanctity, His own elect Spouse and the Queen of Heaven. In the beatitude of eternal life the Holy Spirit reposes with unspeakable rapture in Mary, His spotless Bride.

3. The Incarnation

When the Second Person of the Blessed Trinity descended to earth, and assumed flesh in the bosom of the Blessed Virgin Mary, it was the Holy Spirit who accomplished this wondrous miracle. In this

mystery the Holy Spirit, as Creator and Divine Artist, surpassed Himself, so to say, by fashioning the most beautiful masterpiece in the whole creation in order to render possible our Redemption and to bring about its realization.

The Mother of our Redeemer was prepared by the Holy Spirit to be the worthy Mother of God. The immensity of His power overshadowed her, and the vehemence of His love wrought in her the Mystery of the Incarnation. Upon the Sacred Humanity of our Savior were poured all the Gifts of the Holy Spirit, so that the Son of God was ever guided by the Holy Spirit in all His activities.

4. The Holy Catholic Church

The Holy Spirit formed and modeled the Catholic Church with Divine power and heavenly fire, hovering over the Blood and Water which welled up and flowed from the opened Heart of Jesus on the Cross, and He continues to safeguard and dispense through the Church the infinite merits of our Savior till the end of time. It is the Holy Spirit who teaches, governs and sanctifies the Church, and it is in vir-

tue of this same Holy Spirit that the Church teaches, guides, and rules the faithful. In an invisible manner, the Holy Spirit directs the "Teaching Church," and preserves her doctrine in its primitive purity, by zealously guarding the infallibility of her Supreme Pontiff, as Christ promised His Apostles: "But the Advocate, the Holy Spirit, whom the Father will send in My Name, He will teach you all things and bring to your mind whatever I have said to you" (John 14:26).

5. The Salvation and Sanctification of Souls

Jesus Christ is the Author of our sanctification in so far as He has merited and prepared this grace for us. It is the Holy Spirit, however, who, in virtue of the merits of our Savior, truly sanctifies us, makes us pure and holy, and pleasing in the sight of God. "You have been washed, you have been sanctified, you have been justified in the Name of our Lord Jesus Christ, and in the Spirit of our God" (1 Cor. 6:11).

The Holy Spirit cleanses and enriches souls through the Precious Blood and the

infinite merits of Jesus Christ, makes them children of God and co-heirs with Christ, and transforms them into temples for His own habitation. By means of sanctifying grace, the Holy Spirit takes possession of the soul and fills it with His love and grace, so that the soul, created according to the image of God, may be adorned with all virtue and sanctity and so become a worthy dwelling of the Most Holy Trinity.

The Holy Spirt gives us supernatural life in baptism; He strengthens us and increases His seven Gifts in confirmation; He operates in our souls through Holy Communion and imparts strength and comfort in the other sacraments. To the Holy Spirit we owe all comfort, all light, all strength, all graces that we receive.

6. The Glorification of the Elect in Heaven

The sixth and most compassionate of the magnificent works of the Holy Spirit is the admission of the children of God into the kingdom of heaven, where the Father and the Son love each other in the infinite beatitude of the Holy Spirit, and where all the elect of God love each other

in this sacred, burning, infinitely blissful love of the Holy Spirit. How inconceivable is the rapture of those who abide in the kingdom of the Holy Spirit. They will enjoy His bliss throughout eternity!

Operations of the Holy Spirit in the Soul

ALL spiritual good that we possess comes from the Holy Spirit, for He is the love of the Father and of the Son, and, therefore, He is the inexhaustible fountain of supernatural benefits and graces. Without the grace of the Holy Spirit, we cannot do the least thing toward our sanctification. We cannot start, nor continue, nor complete any good work. "And no one can say, 'Jesus is Lord,' ex-

cept in the Holy Spirit" (1 Cor. 12:3). Therefore the Church prays: "Come, Holy Spirit! Come, Father of the poor! Come, Giver of gifts! Come, Light of our hearts! Without Thy Divine help there is no good in man."

Theologians often compare the manner in which the Holy Spirit operates in the souls of the just with the action of fire on iron. When a piece of iron is put into the fire, the iron gradually grows red-hot and becomes bright and glowing like the fire. The fire communicates to the iron its color and its heat; it penetrates the iron and causes it to undergo a change by removing the rust and making it so one with itself that it appears to be a part of the fire. In like manner does the Holy Spirit act in the soul that allows His grace to operate in it. He penetrates the soul, imparts to it His sanctifying grace, the flame of His Divine love, which purifies the soul, consumes the rust of sin, and inflames it with heavenly fire, until the soul becomes beautiful, brilliant, supernatural, and spiritual like unto God.

What is this action of the Holy Spirit in the soul of man, and what graces does

He impart? The Holy Spirit *illuminates* the understanding, *sanctifies* the affections, *strengthens* the will, *consoles* the heart, and *purifies* the body.

The Holy Spirit *illuminates* the understanding. If the Holy Spirit does not send a ray of Divine light into our heart, the words we read or hear avail little.

The Holy Spirit *sanctifies* our affections. "Through the Holy Spirit," says St. John Chrysostom, "we obtain the forgiveness of our sins; through Him we are purified from all stains of venial sins; through His gifts, those who surrender themselves to His Divine grace become angels. Not that they change their nature, but what is still more wonderful, they remain men, walking before God as pure and holy as angels. Through the grace of the Holy Spirit, man, who before was steeped in the mire of sin, now shines more brilliantly than the sun."

The Holy Spirit *strengthens* the will, according to the words of our Savior: "You shall receive power when the Holy Spirit comes upon you, and you shall be witnesses for Me" (Acts 1:8). Without the grace of the Holy Spirit, man is delivered

to the enemies of his salvation. By the strength of the Holy Spirit, he can overcome all the snares of the evil one. St. Bernard says: "Through the Gifts of the Holy Spirit, man is fortified against every temptation and persecution; he becomes unconquerable and fearless." How timid and cowardly the Apostles were before they received strength from above! St. Peter, at the word of the maidservant, denied Our Lord... But after the coming of the Holy Spirit, the Apostles knew no fear nor hesitation. With intrepid courage they hastened through the countries of the earth and despised all persecutions and tortures, considering it their gain to die for Christ. In their footsteps followed the martyrs, who, in the strength of the Holy Spirit, displayed heroic courage. Even timid virgins, upheld by His power and love, endured untold torments without flinching.

The Holy Spirit *consoles* the pilgrims of earth in their trials, difficulties and sufferings. Therefore, Our Lord called Him the "Consoler." Holy Church prays: "Come, Holy Spirit, Consoler, sweetest Gift." He imparts to souls the "peace of

God which surpasses all understanding" (Phil. 4:7), and fills the human heart with heavenly balm, as Saint Paul testifies: The Holy Spirit "comforts us in all our afflictions" . . . "I am filled with comfort, I overflow with joy in all our troubles" (2 Cor. 1:4; 7:4).

The Holy Spirit *purifies* our body, and by His Divine indwelling in our souls, makes us His "temples."

"O my children," exclaimed the saintly Cure of Ars, "how beautiful it is! The Father is our Creator, the Son is our Redeemer, and the Holy Spirit is our Guide. Man of himself is nothing, but with the Holy Spirit, he is very great. The Holy Spirit elevates his mind and raises it on high. Why were the saints so detached from earth? Because they let themselves be led by the Holy Spirit. Those who are led by the Holy Spirit have true ideas; that is the reason why so many ignorant people are wiser than the learned. When we are led by the Holy Spirit, we cannot go astray. He is our strength and our light. He teaches us to distinguish between truth and falsehood, between good and evil."

He who possesses the Holy Spirit has the highest Good; he has Divine grace itself. He has God and the angels for his friends; he has the pledge of eternal salvation. He has the forgiveness of all his sins and all the good he can desire. The Holy Spirit instructs him in holiness, enkindles his heart with Divine love, adorns him with virtues, purifies him from the stain of sin, cares for him like a devoted father, loves him like a tender mother. The Holy Spirit is his truest friend; He heals his wounds; He is his unerring Guide on the way of salvation.

He who possesses the Holy Spirit is *richer* than all the wealthy of this world, more *powerful* than all temporal rulers, more *content* than all lords, more *cheerful* than those steeped in worldly pleasures. He is blessed in body and in soul; blessed in his words and in his deeds. The angels serve him with delight; the saints gaze upon him with joy, and God dwells with complacency in his heart. The sweetness such a man experiences in his heart cannot be expressed in words. Those who have tasted this interior joy, testify that no pleasure of this world can be compared

to it, and that in a quarter of an hour the soul enjoys more heavenly bliss than worldlings experience their whole life long from earthly pleasures and satisfactions.

The Soul Deprived of the Holy Spirit

We have absolute necessity of the Holy Spirit. Just as the soul is indispensable to the life of the body, so the Holy Spirit is indispensable to the life of the soul. As the body cannot use its five senses without the soul, so the soul cannot use its spiritual faculties without the Holy Spirit; it cannot *see*, *hear*, *speak*, *taste*, or *work* without the Holy Spirit.

It cannot *see* sin in its true malice; it cannot perceive the occasions and dangers of sin, the dreadful punishments of hell, the wickedness of the world, the charm of virtue, the value of good works, the greatness of the Sacrifice of the Mass, the immense treasure of Holy Communion and the other Sacraments, the beauty and glory of heaven.

The soul cannot *hear* without the Holy Spirit. It cares not to listen to the Word of God; it avoids religious instructions, and if it does hear them, it does not assimiliate

them, is not impressed by them, nor inclined to a change of life.

Without the Holy Spirit, the soul cannot *speak*. A person devoid of the Holy Spirit has no love for prayer, no comfort in confession, no determination to follow Jesus.

There is no *spiritual taste* in the soul deprived of the Holy Spirit. Such a person has no relish for the things of God, no devotion, no attraction for a holy life.

Without the Holy Spirit, a man cannot perform *works* conducive to his salvation. He cannot give up bad habits, nor lead a holy life. Whatever good he may do will not merit eternal life. He will not receive a reward in heaven for his prayers, his fasting, or other good works, because they are lacking in supernatural charity.

The Gifts of the Holy Spirit

THE seven Gifts of the Holy Spirit are given to us in baptism, together with the three theological virtues: faith, hope, and charity. These Gifts are the dowry, the bridal gift with which the Heavenly Father enriches and honors His adopted children at the moment of their regeneration, when their soul is sanctified and espoused with God through Divine love.

These Gifts are placed in the soul as a seed; they are, as it were, in their infancy, and the Christian must develop them through fervent prayer and the practice of virtue, through the worthy reception of Penance and Holy Communion, and devout assistance at Holy Mass, in order that they may produce fruit.

These precious Gifts of the Holy Spirit are imparted to the soul as a protection, a safeguard of the theological virtues. They are seven in number: *Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and Fear of the Lord.*

1. *Wisdom* is the highest and most privileged Gift of the Holy Spirit. It is like an overflowing of the Uncreated Wis-

dom. St. Bernard calls it the "supernatural Gift of the Holy Spirit which enables us to know God and to rejoice in perfect love." Wisdom not only illumines the mind, but it inflames the heart with love for God, gives us a relish for Divine things, and an ardent desire for heavenly treasures, especially a longing to possess God and to see Him face to face. It detaches our heart from the goods of this world and removes us from everything opposed to our last end. In its light, we see more and more clearly the nothingness of things created.

2. *Understanding* is that Gift of the Holy Spirit which enables us to comprehend the mysteries and doctrines of our holy religion. If God designs to lead a soul to holiness, He gives it an interior light and a deep insight into the Divine mysteries, whereby it is animated to serve Him more perfectly. This light is the Gift of Understanding, through which simple persons often have a deep knowledge of great mysteries—for instance, of the Most Holy Trinity and the Incarnation—surpassing the natural understanding of man learned but less devout.

3. *Counsel* is a Gift of the Holy Spirit which moves the soul to choose what is most conducive to the glory of God and to its own salvation. Through this Gift, we learn how we can best please God. By following the inspirations of the Holy Spirit, we receive true interior peace and spiritual consolation. This Gift is especially necessary for superiors, whose duty it is to guide others, for here natural prudence does not suffice.

4. *Fortitude.* This Gift of the Holy Spirit banishes all timidity and human respect, strengthens souls to hate sin, to practice virtue, and to prefer contempt, temporal loss, persecution and even death, rather than to deny Christ by word or deed. By this Gift we are empowered to fight and overcome the enemies of our salvation, and enabled, in the midst of temptations, difficulties, and persecutions, to fulfil the will of God. It makes us ready and courageous to bring the greatest sacrifices for our salvation.

5. *Knowledge.* By the Gift of Knowledge, the Holy Spirit enlightens us with an inner light, that we may know ourselves, and discern the snares of self-love,

of our passions, of the devil, and of the world, and may choose the fittest means to overcome them. By this Gift, the Holy Spirit illuminates us more and more as He lets His Divine light stream into our hearts, and enlightens us with regard to revealed truths and the duties we have to fulfil. The known truth appears to us in a clearer light than it could be perceived by our own intelligence. This is the knowledge of the saints that surpasses all worldly knowledge, "coming down from the Father of lights" (James 1:17). Even created nature is made an open book wherein we read God and His perfections.

6. *Piety.* By the Gift of Piety or godliness, the Holy Spirit infuses into us a reverence for God and Divine things, and gives us joy in conversing with Him. Piety inclines us to love God as the best of Fathers, to love most tenderly His dearly beloved Son and the holy Mother of that Son. Piety moves us to love not only the saints and the angels, but also our fellow-men, as the children and images of God. It causes us to feel sweetest pleasure in conversing with God, in listening to spiritual reading, and in hearing the Divine

word. It makes us delight to do the will of the Father, and to have at heart all that tends to the honor and glory of God.

7. *Fear of the Lord.* The Gift of the Fear of God is that childlike fear which causes us to dread no misfortune so much as that of displeasing God, and which, accordingly, makes us flee from sin as the greatest evil. There are two kinds of fear: the fear of a *servant* and the fear of a *child.* Childlike fear of God is the more noble and beautiful of the two, as it urges the soul to avoid the least sin in order not to displease God, the best and most amiable Father in heaven. The saints were animated by childlike fear and love for the Heavenly Father, and were ready to die rather than break His holy law by wilful sin.

The Fruits of the Holy Spirit

THE Fruits of the Holy Spirit, as enumerated by St. Paul to the Galatians (5:22,23), are twelve: *Charity, Joy, Peace, Patience, Kindness, Goodness, Longanimity, Mildness, Faith, Modesty, Continency,* and *Chastity.* These Fruits should be visi-

ble in the Christian, for thereby men will know that the Holy Spirit dwells in him, even as the tree is known by its fruits.

A man in whose heart the Holy Spirit dwells may be compared to a vigorous tree which brings forth the best and sweetest fruit; that is, works of virtue and sanctity. But if the spirit of the world, the flesh, and the pride of life have taken possession of his soul, a man is like a poor tree which brings forth evil and bitter fruit. The works of the flesh, in opposition to those of the Spirit, are "fruits of death."

The Fruits of the Holy Spirit are most desirable. They sweeten our life here on earth and give the assurance of our rejoicing in the love of the Holy Spirit throughout eternity.

Peace of Heart

Father Faber, the well-known spiritual writer and convert, was received into the Church on November 18, 1845. On that day, after having received the sacraments of Holy Eucharist and Confirmation, he felt so happy that he was unable to express to a friend the great peace which flooded his soul, and which gave him a foretaste of eternal blessedness. Taking a sheet of

paper, he wrote on it three words: **Peace, peace, peace!** This "peace of God which surpasses all understanding" (Phil. 4:7), we obtain when the Holy Spirit enters our soul. Peace and joy in the Holy Spirit are a foretaste of future blessedness.

St. Philip Neri

St. Philip Neri was accustomed to ask daily for the Holy Spirit. On the Feast of Pentecost, 1544, when he again begged most fervently for the graces and Gifts of the Holy Spirit, he became so inflamed with Divine love that he was unable to stand. He sank powerless to the ground, and bared his breast, seeking thus to cool his burning heart. Filled with unspeakable joy, he at length arose, but his whole body trembled, so greatly did his heart rejoice in the Lord.

Frequently his love and joy became so overwhelming that he called out in a stifled voice: "Enough, O Lord! Enough! Human frailty is unable to bear such excessive happiness!" — Who would not envy this saint for enjoying in so intense a degree the sweet fruit of the joy of the Holy Spirit?

The Greatest Gift of the Holy Spirit

THE greatest gift which the Holy Spirit imparts to the soul is *sanctifying grace*, a gift so sublime, so precious and Divine that it surpasses comprehension. It gives the soul a resemblance to God corresponding to His infinite sanctity, and imprints upon it the supernatural likeness of God. Through grace, the soul is clothed in such heavenly beauty that, in comparison, all earthly beauty is vileness.

The value of sanctifying grace cannot be expressed. St. Thomas Aquinas says, "The least grace outweighs all the riches of this world." This is astonishing. We cannot comprehend it. Yet it is so and it can be thus explained. Whosoever has the

lowest degree of sanctifying grace is a friend of God. If he dies in this grace he will be happy forever in heaven. God will give him a palace of inestimable worth, will make him a prince of the heavenly kingdom and will give Himself to him as his eternal reward. Now, since all treasures of heaven and earth are comprised in God, and God is of infinitely greater value than anything created, it follows that if for sanctifying grace man receives God Himself as a reward, he must have gained infinitely more than all the treasures of the world.

Sanctifying Grace Increased

We can increase our degree of sanctifying grace by every good work, and the more good works we perform, the more graces we merit. Not only by *great deeds* do we increase in sanctifying grace, but by *every little act;* for example, by a fervent sigh, a devout glance at the Sacred Host or at a holy picture; by an humble inclination; by pious ejaculations, such as "O my God!" "O good Jesus!" "O purest Virgin Mary!" Each and every one of these good thoughts, holy desires, words

and deeds increases the grace of God in us, and for each of them we receive a new growth in sanctifying grace, and merit greater honor and joy in heaven; and God gives Himself to us in a more abundant measure, so that we may know Him better, love Him more fervently and possess Him more perfectly. Moreover, even all our daily acts which are not of themselves acts of piety, such as eating, speaking, walking. working, etc., may be sanctified by doing them for love of God, and thus they will also increase sanctifying grace in us and become meritorious for heaven.

Inexpressible Beauty

Sanctifying grace imparts to the soul an inexpressible beauty. It makes the soul so pleasing, so beautiful, so charming, that the beauty of the firmament and of the earth cannot be compared with it. If we could behold a soul in the grace of God, we would confess that all natural beauty vanishes before it.

How inconceivable a beauty must our soul possess, since the infinitely beautiful God Himself takes unspeakable delight in it! The least degree of sanctifying grace

imparts this beauty to the soul; but he who has more grace has a more beautiful soul, and the more grace he acquires, the more beautiful does his soul become.—O my God, what a great wrong those persons commit, who by mortal sin destroy the beauty of their soul and rob the Creator of His joy therein!

A Child of God

The soul is elevated so high by sanctifying grace that it becomes a true child of God. In utter astonishment at so great a love of God for His creatures, St. John exclaims: "Behold what manner of love the Father has bestowed upon us, that we should be called children of God; and such we are" (1 John 3:1). As the rank of princes vanishes before God, so does every earthly rank fade before the privilege of adoption as children by the Almighty.

The consideration of this truth induced a daughter of King Louis XV of France to become an austere Carmelite. While still living at the court, this princess once reprimanded her maid of honor severely. The latter, a truly devout and Christian maid, meekly gave her mistress to under-

stand that her reproaches were unjust. Exasperated, the princess demanded, "Do you not know that I am the daughter of a king?"

"And I," responded the maid, "I am even *a child of God.*"

These words so deeply impressed the princess that in her ardent desire to become a *privileged child of God,* she renounced the world. Would that all who receive the inestimable grace of adoption as children of the Most High appreciated their exalted dignity!

Treasure This Precious Gift

As mentioned before, Saint Thomas Aquinas teaches that the whole world with all that is in it has less value before God than one single soul in the state of sanctifying grace. And all this is due to the Holy Spirit though not, however, independently of the other two Divine Persons.

The Holy Spirit is the Spirit of Love, proceeding from the Father and the Son. The *dispensing of sanctifying grace is the great work of God's love.* How grateful, then, should we be for this work of sanctification, for this precious gift of grace,

and how jealously should we guard this treasure! Hell tries its utmost to rob us of this jewel, for the fallen angels realize its value. But alas! how many souls fail to prize its inestimable worth. Often they sell it for a trifle! — After the battle of Burgundy, in 1476, a soldier found a diamond among the spoils on the battlefield. He picked it up, but thinking it glass, threw it away. He picked it up again and sold it for a florin (about forty cents).

O dear reader, the gem of grace which God has placed in your heart is worth a million times more than the diamond which the soldier first cast away and then sold for a trifle. Do not for any price sell your precious gem of grace by mortal sin, for this jewel makes you richer than all the wealth of the world can do. Pray, and pray often, because Satan goes about seeking to rob you of your treasure!

Inscription on a Tombstone

There are people who, though physically alive, are spiritually dead because they are without sanctifying grace.

In a certain cemetery there was a tombstone bearing this curious inscription:

Here rests N.N. He died at the age of 90, but had lived only 3 years. — A traveler, unable to comprehend its meaning, questioned the caretaker, who replied: "That man lived a life of sin till his 87th year. Only the last three years of his life were spent in the fear of God. Before his death he requested this inscription to be placed above his grave."

The Temple of the Holy Spirit

Origen, one of the great writers of the early Church, was the son of St. Leonidas, who suffered martyrdom for the Faith in 204 during the persecution under Emperor Severus. When Origen was a child, Saint Leonidas would approach his cradle and reverently kiss the breast of the sleeping boy. When asked why he did so, Leonidas replied: "*The body* of my child *is a temple of the Holy Spirit.*"

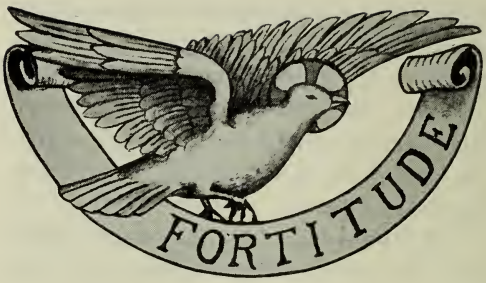
The Holy Spirit dwells in the soul of the just man, and sanctifies, ennobles and enriches it by infusing into it sanctifying grace. This grace gives the creature a participation in the Divine nature, and the supernatural Divine life which this grace implants is crowned by the Holy Spirit's

making likewise of the body His dwelling-place. Not content with giving us His graces and gifts, the Holy Spirit gives us *Himself!* He, Himself, as the seal of our sanctification, dwells in us, and He Himself, as the most excellent gift, accompanies His gifts of grace.

All these countless magnificent gifts are bestowed for the sole purpose of endowing us worthily for the presence of so great a Majesty. The sanctity of our temple is the Holy Spirit Himself. This truth He wishes to impress upon all Christians with these words of the Apostle: "Do you not know that you are the temple of God, and that the Spirit of God dwells in You?... Holy is the temple of God, and this temple you are" (1 Cor. 3:16-17).

The Temple Sanctified

The Holy Spirit consecrates our heart as His living temple and dwells within us constantly in a new and wonderful manner. "If anyone love Me, he will keep My word, and My Father will love him, and We will come to him and make Our abode with him" (John 14:23). What an inestimable treasure is sanctifying grace, which brings



to us all gifts, even the Author of all holiness and goodness Himself. Yet how little this treasure is prized, how carelessly this jewel is squandered! Beloved soul, esteem this priceless gift! Oh, "if thou didst know the Gift of God!" (John 4:10.) Did you but realize who He is who comes to you in sanctifying grace, how carefully you would preserve it even at the sacrifice of your life! How thankful you would be to your parents, to the priests, to those who educate your mind, train your will and guide your soul, who help you to preserve the most precious treasure of sanctifying grace and the Holy Spirit!

The Temple Defiled

The Holy Spirit abides in our soul as long as we preserve ourselves from mortal

sin. Mortal sin forces the Holy Spirit to depart. Light and darkness cannot dwell together. "What fellowship has light with darkness?" asks St. Paul. (2 Cor. 6:14.) The Holy Spirit has no communication nor indwelling with the evil spirit; they cannot abide together in a soul, and it is certain that a soul whilst in mortal sin is given over to the power of the evil one. The wisdom of the Holy Spirit does not enter a wicked soul; the Holy Spirit hates hypocrisy, and does not dwell in a body that serves sin and vice.

Oh, that we would ever remember the dignity to which our body has been raised by the indwelling of the Holy Spirit! What a sacred duty rests upon us to preserve this body undefiled, and never to abuse it! All its members, the eyes, the ears, the tongue, the hands, the feet, must be servants of the Holy Spirit.

Woe to those who desecrate this temple! The Apostles writes: "If anyone destroys the temple of God, him will God destroy; for holy is the temple of God, and this temple you are" (1 Cor. 3:17). This temple is desecrated most frequently and most shamefully by sins of impurity.

By day and by night the evil one seeks to ignite this hallowed temple with sparks of impure temptations, and to expel the Spirit of Divine Love therefrom.

If we arm ourselves with the fear of the Lord, the demon cannot enter our heart or establish his dominion there. Let us avoid sinful thoughts, imaginations and desires, refrain from using impure language, and avoid works of darkness. Let us not sadden the Holy Spirit, nor extinguish the holy fire of Divine love which burns on the altar of our heart. Let us be docile to the promptings of the Holy Spirit, who with His Divine love will illuminate our mind, purify our body and soul and enkindle our heart.

Would that we might realize what a dreadful misfortune it is to commit a grievous sin, which desecrates the temple of the Holy Spirit and drives Him from our heart with His glorious gifts and graces. When the Holy Spirit departs, we also lose Divine love, peace, joy, heavenly consolation, and the hope of eternal salvation. Oh, how sad for the sinner to drive the Holy Spirit from His consecrated temple!

Should ever the great misfortune of losing sanctifying grace befall us, we should weep bitterly over this unspeakable loss, and not rest day or night until we have regained the heavenly treasure. This most beautiful ornament of the soul, received in baptism, if lost by mortal sin, is restored by the Holy Spirit in the sacrament of penance; also by perfect contrition when accompained by the earnest will to go to confession. Therefore, sanctifying grace is also called the "grace of justification," because it makes us holy and raises us from the state of sin to the state of justice, to that justice which makes us pleasing to God and capable of possessing Him forever in heaven.

St. Lucy's Answer

St. Lucy suffered martyrdom under the Emperor Diocletian. She belonged to a noble family, and possessed great wealth. A young pagan who desired to marry her, denounced her as a "Christian" to the prefect because she refused to give him her hand. The prefect had Lucy apprehended, and endeavored to gain her by threats and promises, but all in vain. Flattery proving fruitless, he ordered her to be scourged. On hearing this sentence, Lucy said: "You

will only waste your time in torturing me, for the words I have uttered are not mine, but are inspired by the Holy Spirit."

"Is the Holy Spirit dwelling in you?" asked the prefect.

Lucy answered: "The hearts of the chaste and holy are the **temples of the Holy Spirit."**

"Then I will take from you that virtue of which you speak," raged the prefect, "and the Holy Spirit will forsake you."

In great fury, he ordered Lucy to be led to a den of wickedness, but when the wretched inmates tried to seize her, she stood immovable as a pillar. The tyrant then ordered her to be covered with oil and resin and to be burned to death. But the flames would not touch her, and the prefect, to accomplish her death, ordered her to be pierced by a sword. This was done, and the virgin martyr went to rejoice forever in the love of the Holy Spirit.

The Immaculate Spouse of the Holy Spirit

A CERTAIN artist has depicted Mary as the Spouse of the Holy Spirit. The picture shows Mary standing upon a globe, which represents the world. Above is the Blessed Trinity. Directly over her head hovers the Holy Spirit in the form of a dove. Graces, represented by rays of light, stream from Him into Mary's Heart. and from thence pour themselves upon the earth in seven streams, symbolizing the seven Gifts of the Holy Spirit granted to men through Mary's mediation. In several passages of Holy Scripture, the Holy Spirit Himself calls Mary His Spouse. Even at the first instant of her conception, He imparted to her so great a fulness of grace that all the angels and saints com-

bined have not attained such a degree of perfection.

Enraptured by Mary's beauty, the Holy Spirit exclaims in admiration: "How beautiful art thou, My Love!" (Cant. 4:1.) But it was above all at the Incarnation of the Son of God that Mary became the true Spouse of the Holy Spirit, for she conceived the Eternal Word in the power of the Holy Spirit.

Through Mary, with Mary, and in Mary, the Holy Spirit brought forth the God-man, and in like manner He brings forth, every day, to the end of time, the elect children of God. St. Louis Grignon de Montfort says: "The Holy Spirit imparted to Mary His immeasurable gifts, and has made her the dispenser of all His graces, so that she distributes His gifts and graces to whom she will, as much as she wills, and how and where she wills. No grace is given by heaven to man except through her virginal hands." St. Bernard and St. Alphonsus and many other theologians hold the same opinion.

To enable Mary to fill her new sublime office as Mother of all God's children, she required another plenitude of grace, and

this she received from the Holy Spirit at His coming on Pentecost. Mary had joined the Apostles in the Cenacle, and for nine days had prayed with them and sighed for the coming of the Divine Comforter. It was due chiefly to her prayers and ardent desires that the Holy Spirit came down with such treasures of grace.

Through Mary we must seek grace, for she is the Spouse of the Holy Spirit, and all graces are dispensed through her hands. Let us often greet Mary as the Spouse of the Holy Spirit.

Devotion to the Holy Spirit

The Golden Key to Graces

DEVOTION *to the Holy Spirit is the golden key wherewith the soul gains free access to His infinitely rich treasure chamber.* From this treasury, the Holy Spirit dispenses graces upon graces with boundless liberality and delight, for He is Eternal Love, and to give affords Him more pleasure than man experiences in receiving. In His infinite love He ardently desires to make souls happy, more so than

a mother desires to gladden her child. Souls who honor the Holy Spirit in a particular manner are assured of receiving special graces.

The holy Mother of God and the Apostles were the first to practice special devotion to the Holy Spirit. St. Paul speaks of the Holy Spirit more than a hundred times in his Epistles. All the holy Fathers of the Church have followed in the footsteps of the Apostles. All have glorified the Holy Spirit, and some have written whole volumes in His praise. To Saint Ambrose alone are ascribed four books on the Holy Spirit.

Once when the glorious Pontiff, Pope St. Pius V, was considering these words of the royal psalmist: "Send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth," he felt convinced that these words, which were fulfilled on the first Pentecost, would continue to be realized, if Christians would invoke the Holy Spirit with contrite hearts.

Pope Leo XIII, in his encyclical of May 9, 1897, writes: "We earnestly desire that. . .piety may increase and be inflamed towards the Holy Spirit, to whom especial-

ly all of us owe the grace of following the path of truth and virtue."

"Devotion to the Holy Spirit," says Cardinal Manning, "seeks to awaken in us a consciousness of the presence and indwelling of the Holy Spirit, not only in the Church as a whole, but in each one of us."

The Holy Spirit is not honored at all by some, and far too little by most Catholics. It is regrettable that so few prayer books contain devotions to the Holy Spirit, for it is by the incessant administration of graces that He operates the supernatural life of the faithful. Let it be remembered that all the light, inspirations, Divine calls; all the good acts which we have performed during our life; all our acts of contrition, of confidence in the Divine mercy, of love, of resignation, have been gifts of the Holy Spirit. The hidden manner in which the Holy Spirit operates, obscures His graces from our superficial sight, but let us never forget that we are His temples.

Saint Vincent Pallotti

When a young student, the servant of God, Vincent Pallotti, who died in Rome in

1850, had little aptitude for study, and made little progress in school. Upon his mother's advice, he asked the Holy Spirit for one ray of light to illuminate his weak understanding. Behold, the Holy Spirit sent that ray of light into the heart of the pious student, and Pallotti became not only a useful priest, but an eminent preacher and the founder of a religious Congregation. He was beatified by Pope Pius XII on January 22, 1950, and canonized in 1955.

How to Prepare for the Coming of the Holy Spirit

To obtain the Gifts of the Holy Spirit, we should, first of all, excite in our hearts an ardent desire for the Holy Spirit and His Gifts by considering the great graces which He dispenses, especially His burning charity and heavenly consolations. Our Divine Savior repeatedly promised the Apostles the Holy Spirit as a Comforter, Counselor and Teacher.

Secondly, we should, according to the example of the Apostles before Pentecost, pray most fervently for the Holy Spirit. *Prayer is the golden key to the treasure chamber of the Holy Spirit.* Therefore, we should often during the year make novenas to the Holy Spirit.

Novena to the Holy Spirit

St. John Vianney, the Cure of Ars, was accustomed to say: "Without the Holy Spirit all is cold. Therefore, when we feel we are *losing our fervor, we must instantly start a novena to the Holy Spirit* to ask for faith and love."

The nine days following the Ascension of Our Lord, were spent by the Blessed Virgin and the Apostles in preparing themselves by prayer and recollection for the coming of the Holy Spirit. This was the first novena ever made in the Catholic Church. Having been made at the command of Our Lord Himself, it is the model of all other novenas, and should hold a prominent place in our devotions.

St. Alphonsus writes: "The novena to the Holy Spirit is the chief of all novenas, because it was the first that was ever celebrated, and that by the holy Mother of God with the Apostles in the Supper-room. It was rewarded by many wonders and gifts, principally by the descent of the Holy Spirit, a Gift merited for us by the Passion of Jesus Christ Himself."

Pope Leo XIII prescribed that a novena be made before the feast of Pentecost

in all parish churches to implore the return of heretics and schismatics to the True Faith.

"Our hearts are the altars of God," says St. Gregory, "where He desires that the fires of Divine love should be always burning. Therefore the Eternal Father, not satisfied with having given us His Son Jesus Christ to save us by His Death, would also give us the Holy Spirit, that He might dwell in our souls and keep them constantly on fire with His Divine love."

Any of the prayers in this booklet may be used for a novena. Also, the "Glory be to the Father," said seven times in honor of the Holy Spirit, is recommended.

An indulgence of 10 years each day of the novena is granted to all who take part in a public novena before the feast of Pentecost, and a plenary indulgence once during the novena or the eight days following, if the novena has been attended at least five days, on condition of confession, Communion and prayer for the intentions of the Holy Father.

For a novena made **privately** before Pentecost, or at any other time, an indulgence of 7 years may be gained each day of the novena, and a **plenary** indulgence at its close under the conditions specified above. (''Raccolta,'' 284.)

NOTE: Where a **public** novena is held before the feast of Pentecost, one cannot gain the indulgences for a **private** novena unless lawfully hindered from attending the public exercises.

Reflections and Prayers

For the Feast of Pentecost

ST. Gregory the Great writes: "As God has given to the body of man two important parts, the head and the heart, that they may be the organs of the principal faculties, the understanding and the will, so the same God has given to the Mystical Body, which is the Catholic Church, Christ as its Head, and the Holy Spirit as its Heart. Through the one **we learn the eternal truth**; through the other **we learn to love and practice it.**"

The Holy Spirit descended from the heights of heaven to distribute the immense treasures which our Savior merited through His bitter Passion and Death. He crowns the work of Redemption, and illuminates the world by the beams of truth and love. The Holy Spirit came down in

the form of a **dove**, of **flames**, and of **fiery tongues.** He came in the form of a dove because by His gentleness and mildness He desires to give us **tranquillity** of heart; in the form of flames to symbolize the **zeal** for justice which He imparts; and as **fiery tongues,** to enkindle men that they may speak words of burning **love.**

On the Feast of Pentecost, the Holy Spirit came and consecrated the Apostles as spiritual **temples,** and sanctified them so that everything displeasing to God was consumed. We, too, have been consecrated by the Holy Spirit as temples of the Most High in the laver of spiritual regeneration. In holy baptism we have been purified from original sin, and by receiving sanctifying grace we have been adorned with the robe of honor and justification. From being sinners we became just, and from being enemies of God, we were made His friends, His children, and heirs of heavenly glory.

Oh, how sincerely grateful we should be to our Sanctifier, the Giver of sanctifying grace, the Holy Spirit! How thankfully we should recall the day of our baptism! The early Christians so highly esteemed the anniversary of their baptism that they celebrated it as a festival, and each year renewed their baptismal vows to show their gratitude to the Most Blessed Trinity and especially to the Holy Spirit. **On the anniversary of our baptism,** we, too, should renew our baptismal vows, and be thank-

ful for the priceless benefits bestowed on us in this great and sublime sacrament through which we were **delivered from the slavery of Satan, washed from our sins, given new spiritual life, adorned with the robe of light and grace, admitted to the fold of Christ, and received the indelible imprint of the seal of sanctity upon our souls through the operation of the Holy Spirit.** Let us never forget that we are members of that Mystical Body of which Christ is the Head and the Holy Spirit the Soul.

St. John Chrysostom overcame all the assaults of the evil spirit by renewing his baptismal vows in these words: **"I renounce thee, Satan. I despise thee and all thy works! I will have no share with thee nor in thy pride. Thou, O Jesus, art my Lord and Master, Thou art my Savior! To Thee I cling; I surrender myself entirely to Thee."** The saint frequently recommended this exercise in his sermons.

Thanksgiving for Baptismal Graces

I believe in Thee, O God, the Father Almighty, Creator of heaven and earth. Thou hast accepted me as Thy child and in the laver of regeneration Thou hast constituted me as an heir of Thy kingdom.

I believe in Thee, O Lord Jesus Christ, only-begotten Son, who hast suffered and died for me, and through Thy Precious

Blood hast ransomed me from the slavery of Satan.

I believe in Thee, O Holy Spirit, who hast made me and consecrated me as Thy temple, and chosen me as a vessel of grace.

I renounce the devil with all his works and all his pomps. I renounce all the evil desires of the flesh, and the world with all its vanities and deceits, and I firmly resolve to lead a truly Christian life. May the Most Holy Trinity strengthen my purpose, by whom I seal this renewal of my baptismal vows, in the Name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.

Prayer to the Holy Spirit

O Holy Spirit, Divine Spirit of light and love, I consecrate to Thee my understanding, heart and will, my whole being for time and eternity. May my understanding be always submissive to Thy heavenly inspirations, and to the teaching of the Catholic Church, of which Thou art the infallible Guide; may my heart be ever inflamed with love of God and my neighbor; may my will be ever conformed to the Divine will, and may my whole life be a faithful imitation of the life and virtues of our Lord and Savior Jesus Christ, to whom with the Father and Thee be honor and glory forever. Amen.

Ind. of 500 days each time. ("Raccolta," 289.)

Hymn to the Holy Spirit

O come, Creator, Spirit, come,
The souls which are Thine own invade;
And with supernal grace inflame
The hearts which Thou Thyself hast made.

O Thou who art the Comforter,
The Gift of God most high,
The living fount of fire and love,
Celestial unction from above.

O Thou who art of sevenfold power,
The finger of the Father's hand,
The fulness of His promised Word,
Who hast all speech at Thy command.

Enkindle light within our minds,
With love our wayward hearts inflame;
And with Thine own undying life
Give vigor to our mortal frame.

Drive far from us the angry foe,
And Thy true peace impart within,
That, Thou our Leader and our Guide,
We may escape the snares of sin.

Through Thee may we the Father know,
Through Thee approach the Eternal Son,
And Thee, the Spirit of Them both,
Confess while endless ages run.

To God the Father glory be,
And to the Son from death arisen,
And to the blessed Paraclete,
Be praise and ceaseless honor given. Amen.

℣. Send forth Thy Spirit and they shall be created,

℟. And Thou shalt renew the face of the earth.

Let us pray: O God, who by the light of the Holy Spirit didst instruct the hearts of the faithful, grant us in the same Spirit to be truly wise and ever rejoice in His consolation. Through Christ our Lord. Amen.

Ind. of 5 years; plenary, under the usual conditions, once a month, if the hymn is recited with its versicle and prayer each day. (283)

Litany of the Holy Spirit

For private use

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven,*
God the Son, Redeemer of the world,
God the Holy Spirit,
Holy Trinity, one God,
Spirit of wisdom,
Spirit of understanding,
Spirit of counsel,
Spirit of fortitude,
Spirit of knowledge,
Spirit of piety,
Spirit of the fear of the Lord,
Spirit of faith,
Spirit of hope,

*Have mercy on us.

Spirit of love,*
Spirit of joy,
Spirit of peace,
Spirit of humility,
Spirit of meekness,
Spirit of patience,
Spirit of longanimity,
Spirit of goodness,
Spirit of mercy,
Spirit of chastity and purity,
Spirit of fidelity and truth,
Spirit of sanctity and justice,
Spirit of perfection,
Spirit of the children of God,
Ruler and Protector of the Catholic Church,
Searcher of human hearts,
Dispenser of heavenly graces,
Consoler of the afflicted,
Eternal Light,
Fountain of life,
Unction of our spirit,
Joy of the angels,
Light of the patriarchs,
Inspirer of the prophets,
Teacher of the Apostles,
Strength of martyrs,
Comfort of confessors,
Purity of virgins,
Delight of all the saints,
Be merciful, **Spare us, O Holy Spirit.**
Be merciful, **Graciously hear us, O Holy Spirit.**

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*Have mercy on us.

From all evil,*
From all sin,
From the snares of the evil spirit,
From the spirit of fornication,
From despondency and despair,
From a sudden and unprovided death,
We sinners,†
That Thou wouldst animate and sanctify by Thy grace all the members of the Holy Church,
That Thou wouldst govern and propagate Thy Holy Church,
That Thou wouldst enlighten and strengthen the Holy Father, all bishops and priests,
That Thou wouldst bring heretics and infidels to the knowledge of the true Faith,
That Thou wouldst fill Christian youth with Thy holy Gifts,
That Thou wouldst create in us a pure mind and a pure heart,
Lamb of God, who takest away the sins of the world, Give us the Holy Spirit.
Lamb of God, who takest away the sins of the world, Send us the Holy Spirit.
Lamb of God, who takest away the sins of the world, Pour out upon us the Holy Spirit.

℣. Send forth Thy Spirit and they shall be created.

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*Deliver us, O Holy Spirit.
†We beseech Thee, hear us.

℟. And Thou shalt renew the face of the earth.

LET US PRAY

O God, who by the light of the Holy Spirit didst instruct the hearts of the faithful, grant us in the same Spirit to be truly wise and ever rejoice in His consolation. Through Jesus Christ our Lord. Amen.

Act of Consecration to the Holy Spirit

Receive, O Holy Spirit of Love, the perfect and absolute consecration of my whole being which I make to Thee this day, in order that henceforth, at every moment of my life and in each of my actions, Thou mayest deign to be my Director, my Light, my Guide, my Strength, and all the Love of my heart. I abandon myself without reserve to Thy Divine operations, and I wish to be always responsive to Thy holy inspirations.

O Holy Spirit, deign to form me, with Mary and in Mary, according to the model of our Divine Jesus.

Glory be to the Father, the Creator. Glory be to the Son, the Redeemer. Glory be to the Holy Spirit, the Sanctifier.

O Holy Spirit, Spirit of Truth, come into our hearts; shed the brightness of Thy light on all nations, that they may be one in Faith and pleasing to Thee.

Ind. of 300 days. (277)

Prayer for the Afflicted

Holy Spirit, who art God, together with the Father and the Son, deliver us this day from sadness and discouragement; preserve all Christians from despair and its fatal results; to all, even to those who destroy their own lives, or who may be overtaken by a sudden or violent death, mercifully grant both time and grace to make an act of contrition. Amen.

To Obtain the Grace of the Holy Spirit

O God, before whom every heart lies open, to whom every will speaks, and from whom no secret is hidden, purify, we beseech Thee, our hearts by the impouring of the Holy Spirit that we may attain to love Thee perfectly and praise Thee worthily. Through Christ our Lord. Amen.

Act of Contrition

O God, the Holy Spirit, Divine Spirit of Mercy, Truth, Holiness, and Love, it pains me to think that there are souls who obstinately oppose Thee. Yet I, too, have at times offended Thee by my sins. I now implore Thy mercy and forgiveness; and I promise, with the help of Thy holy grace, never to offend Thee again, and to avoid all wilful occasions of sin.

Prayer of St. Gertrude

Honor and glory be unto Thee, O most sweet, most consoling, most mild, most meek, most kind, most merciful, most gracious Holy Spirit; Thou most sweet Comforter of pious souls, fill our hearts with Thy sevenfold graces and Gifts. Amen.

Aspirations to the Holy Spirit

(To be said after Holy Mass or Communion)

Light of the intellect, enlighten me;
Divine Fire of hearts, inflame me;
Fulness of souls, fill me;
Lord of grace and life, vivify me;
In this vale of suffering, guide me;
In my weakness, strengthen me;
From stumbles and falls, deliver me;
With Thy Divine Gifts, overwhelm me;
With Thy Presence, console me;
By Thy Divine operations, sanctify me;
Into my Jesus, transform me;
And unto Thy glory, bear me,
That, having been faithful upon earth,
I may be eternally happy in heaven, in the perfect reverberation of Thy love. Amen.

May the grace of the Holy Spirit enlighten our hearts and refresh them abundantly with the sweetness of perfect charity!

O infinite Love, I love Thee, do Thou confirm and increase my love!

Come Holy Spirit

Sequence of Pentecost

HOLY Spirit! Lord of light!
From Thy clear celestial height
Thy pure beaming radiance give.

Come, Thou Father of the poor!
Come, with treasures which endure!
Come, Thou light of all that live!

Thou of all Consolers best,
Visiting the troubled breast,
Dost refreshing peace bestow.

Thou in toil art Comfort sweet;
Pleasant coolness in the heat;
Solace in the midst of woe.

Light immortal! Light Divine!
Visit Thou these hearts of Thine,
And our inmost being fill.

If Thou take Thy grace away,
Nothing pure in man will stay;
All his good is turned to ill.

Heal our wounds, our strength renew;
On our dryness, pour Thy dew;
Wash the stains of guilt away.

Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.

Thou, on those who evermore
Thee confess and Thee adore,
In Thy sevenfold Gifts descend.

Give them comfort when they die;
Give them life with Thee on high;
Give them joys which never end. Amen.

Ind. of 5 years each time. Plenary under usual conditions, if recited every day for a month. (282)

Prayer for the Gifts of the Holy Spirit

HOLY Spirit! Grant me the Gift of Wisdom, the supernatural light in which I may know God more clearly as the Supreme Being, His omnipotence, eternity, goodness, and glory, and may taste and enjoy with an enraptured soul the ineffable sweetness of His love.

Holy Spirit! Impart to me the Gift of Understanding, the clear light revealing to my mind the mysteries of faith, the things that are above, not darkly as in a mirror, but in a clear and convincing manner so as to captivate my heart.

Holy Spirit! Impart to me the Gift of Counsel, the guiding ray of light that will

enable me to choose what is true and right whenever I am assailed by doubts or dangers, and will infallibly lead to my last aim and end.

Holy Spirit! Impart to me the Gift of Fortitude, the strengthening ray of light that will aid me to overcome all temptation, all difficulties and hardships in the way of salvation, with a generous soul, and to persevere in fidelity and love in spite of all obstacles and trials.

Holy Spirit! Impart to me the Gift of Knowledge, that illuminating light that will not only teach me the truth in all things pertaining to my salvation, but will make me despise what is deserving of contempt, and love what is worthy of being loved.

Holy Spirit! Impart to me the Gift of Piety, that heavenly light which, entering into the depths of my being, will not only strongly incline my heart to love Divine worship and the liturgical services of the Church, but to practice cheerfully all that true godliness requires of me.

Holy Spirit! Impart to me the Gift of the Fear of God. Let its Divine light penetrate my soul and fill it with such a reverence and awe of the Divine Majesty, as to make me not only dread every sin as an offence against the great God, but shun carefully whatever in the least degree wounds Divine charity.

Prayer to the Holy Spirit

O HOLY Spirit! Third Person of the Blessed Trinity, Spirit of Truth, Love, and Holiness, proceeding from the Father and the Son, and equal to Them in all things, I adore Thee and love Thee with all my heart. Teach me to know and seek my last end; grant me the holy fear of God; grant me compunction and patience, and suffer me not to fall into sin. Give me an increase of Faith, Hope, and Charity, and bring forth in my soul all the virtues proper to my state of life. Make me a faithful disciple of Jesus, an obedient child of the Church. Give me an efficacious grace to keep the commandments, and to receive the Sacraments worthily. Give me the four cardinal virtues, Thy seven Gifts, Thy twelve Fruits; raise me to perfection in the state of life to which Thou callest me; and lead me, through a happy death, to everlasting life. Through Jesus Christ our Lord. Amen.

Prayer in Honor of the Holy Spirit

By Henry Cardinal Manning

O GOD the Holy Spirit, whom I have ignored, grieved and resisted from my childhood until the present day, reveal to me Thy personality, Thy presence, Thy power. Let me recognize Thy sevenfold Gifts—the Spirit of Wisdom and Under-

standing, of Counsel and Fortitude, of Knowledge, of Piety, and Fear of the Lord. O Thou, who art the Spirit of the Father and the Son; O Thou, who baptizest with fire and infusest Thy love into our hearts! One thing, O Lord, have I asked of Thee—one thing will I seek; not riches, rank, power, earthly home and earthly happiness, but one ray of this holy light, one spark of this holy fire which will inflame me and plunge me into the fire of Divine Love! Let this sacred fire flame up in me and destroy in me every remnant of sin which defiles my body or soul. Cleanse me in a sevenfold manner with Thy Gifts. Transform me into a holocaust, holy and entirely pleasing to Thee. Inflame me with zeal so that I may live the life and die the death of a repentant sinner, deeply penetrated by Thy Divine love. Amen.

Prayer

To the Holy Spirit for the Church

O HOLY Spirit, Creator, be propitious to the Catholic Church; by Thy heavenly power make it strong and secure against the attacks of its enemies, and renew in charity and grace the spirit of Thy servants whom Thou hast anointed, that they may glorify Thee and the Father and His only-begotten Son, Jesus Christ, our Lord. Amen.

Ind. of 500 days, each time. (288)

Sighing for the Holy Spirit

O MILDEST Comforter, Holy Spirit, come to me. My soul sighs for Thee! My heart thirsts for Thee! Thou alone canst satisfy my longing; Thou alone canst make me happy. Despise not, O Divine Bridegroom, the dwelling of my poor heart.

My heart, alas, is unclean, but Thou canst purify it.

My heart is dark, but Thou canst illuminate it.

My heart is wicked, but Thou canst penetrate it with love.

My heart is sad, but Thou canst comfort it.

My heart is weak, but Thou canst strengthen it.

My heart is cold, but Thou canst inflame it.

My heart clings to earth, but Thou canst fill it with heavenly desires.

My heart is full of sin, but Thou canst adorn it with all virtues.

My heart is inconstant and wayward, but Thou canst make it docile.

Come, then, O Holy Spirit, Thou Father of the poor, come and fill me with Thy love. Amen.

Father, Father, send us the promised Paraclete through Jesus Christ our Lord.

Prayer to Mary, Spouse of the Holy Spirit

The Holy Spirit dispenses His choicest graces to those who have a tender love and devotion to Mary, His Immaculate Spouse. Mary on her part obtains the richest blessings for souls who honor and invoke her as the Spouse of the Holy Spirit.

O MARY, thou spotless Bride of the Holy Spirit! Thou art the glory of Jerusalem, the joy of Israel, the honor of our nation! Thou, as the valiant Woman, didst crush the head of the serpent when thou didst offer thy Divine Son to the Heavenly Father in the love of the Holy Spirit, for the salvation of the world. Through the merits of this precious Sacrifice and through the sufferings of thy Son, obtain for us the Gifts of the Holy Spirit. I thank the Holy Spirit that He has chosen thee as His Bride and constituted thee the dispenser of His graces. Look upon me with thy compassionate eyes, upon my distress and needs. Help me, that I may never lose the grace of God nor defile the temple of the Holy Spirit, but that my heart may ever remain His holy dwelling, and that I may with thee eternally praise and bless the Holy Spirit in heaven. Amen.

Our Lady of Light, Spouse of the Holy Spirit, pray for us.

Ind. of 300 days. (296)

Prayer for Sinners

O HOLY Spirit, Spirit of the Father and the Son, let the might of Thy love be more and more felt in the heart of men. Let Thy light shine more and more on souls that are wandering in the darkness far away from God. Turn them to the light-giving Heart of Jesus, and to the healing stream of His Precious Blood. Strengthen souls that love Thee. Perfect in them Thy seven Gifts and Thy twelve Fruits, and so make them Thy temples here that Thou mayest be adored in them forever. Amen.

Aspiration

Come, O Holy Spirit, fill the hearts of Thy faithful and kindle in them the fire of Thy love.

Add versicle and prayer as given after Hymn, on pages 49 and 50.

Ind. of 5 years. Plenary, once a month, under the usual conditions if recited daily. (287)

This ejaculation may be repeated frequently during the day; it is a means to attain true, interior godliness. The Holy Spirit alone can impart true godliness, for it will ever remain true what a learned theologian of our own day remarks: "The godliness of our times suffers under a general malady: it is not rooted in the Holy Spirit." The Holy Spirit wants a recollected life for His inspirations.

O Holy Spirit, sweet Guest of my soul, abide in me, and grant that I may ever abide in thee. Ind. of 300 days. (278)

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